as the undissembling exponent of a corrupt and sinful heart' (33-4). However, the `reasonableness' of his own position is expressed in language scarcely less metaphorical, not without its own value-laden metaphors, distracting analogies, and indeed `metaphysics':

> the medical observer who has well studied the wondrous fabric of our organization, and the functions of its various parts, and who recognises the wisely ordained inter-relations subsisting between mind and its confederated corporeal dependencies, interprets the language of insanity, whether of the puerperal, or any other form, in accordance with a widely different canon. (34)

The relationship of the mind to the various physical or physiological components of the body as that of a federal power to dependent states or provinces is obviously one of Dr Workman's favourite analogies, perhaps his favourite topos of the 1860s. Its physiological tenor seems consistent with his next assertion that religious insanity is really due to the disorder of a `special organ' in a `morbid condition' (34). To effect a cure, all one has to do is remove the morbidity.

The reversion to obscenity which is characteristic of `Puerperal Madness' becomes radically more problematic when it is associated with religion. Workman's implicit point seems to be that, given the association of such outbursts with demonic possession in non-religious madness, the association in religious forms should be at once stronger and more problematic.

Through such euphemisms as `the inexperienced' and `the uninitiated' it is apparent that what Workman really fears is much less the attitude of colleagues than the attitude of `the public' who cannot easily accept that `assiduous readers of the Bible and good books, are, nevertheless, at times addicted to the use of very profane, or obscene language' (34-5). For Workman insanity, or at least its `religious-emotional' form, seems to effect a kind of reversal in those it affects, transforming pre-existing traits into their exact opposites, `fervent prayer, or tranquil expression of pious thoughts, to the utterance of horrifying imprecations, or ribald blasphemy' (35).